

tested by the sectarian church to which the bishop belongs. This church has a very unenviable past record for intolerance and there are some acts of very recent occurrence, such as the assassination of Pastor Sequin, at Polo, Illinois, last October, which show that the persecuting and intolerant spirit in the Catholic church still exists. The facts are these: the Catholic church exists in this Protestant nation through the tolerance of Protestantism, while Protestantism exist because Catholicism has not the power to enforce its intolerance.

The Pulpit Treasury closes the year with a capital number. The illustrations are a portrait of Dr. C. C. McCabe, the Secretary of the Methodist Mission Board, and a view of the Methodist Church, Salem, Oregon. There is also a characteristic Sermon by Chaplain McCabe and a life sketch of him by the Editor. President Crane furnishes a sermon on the Christian's retrospect," Dr. N. Hulbard one for "Christmas," and Dr. J. M. King one for "New Year." "Leading Thoughts of Sermons are by Pres. Butt, Dr. Withrow, Pres. Bodine, Dr. Witherspoon, Dr. Everts, and Rev. J. Gordon. There is an article by Pres. Patton on "The Preaching for the Times," and one by Prof. Riddle on "Preaching too Long," one by Prof. Harper on "The Mutual Relations of Exegetics and Systematic Theology," and a concluding one on J. A. W. Neander, by Dr. Draper. Dr. H. Bonar, on "Scientists and the Bible; Bishop Ryle on "Sabbath Profanation;" Dr. L. Abbott on "God-Appointed Men; Dr. Wm. M. Taylor on "Afflictions Illuminating God's Word; Dr. Cayler on Evenings at Home for Young Men;" Rev. S. Baker on "The Object of the Prayer-Meeting;" Rev. S. H. Virgin on "The International Lessons;" D. Lewis, M. D., on "Wakefulness and How Avoided; Pres. Porter on "Lebanon—its Ancient Tribes and their Influence;" Canon Flemming on "Consecration to Christ;" Dr. MacLaren on "Christmas be more Joyful;" Prof. Kellogg on "Will God hold the Healthy Guilty?" All departments are complete and excellently filled. Every pastor, Sunday-school teacher and Christian family should have this magazine.

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#### WORLD'S W. C. T. U.

The National Woman's Christian Temperance Union, has taken preliminary steps towards securing, in all parts of the world, a concert of prayer for the temperance cause. The noon hour of each day has been designated, ever since the crusade, as a time for individual lifting up of the heart and now it is suggested that, in addition to this, Thursday afternoon be the time for a temperance prayer meeting, to be held weekly, or less often, as may be determined in the different localities. Thus, concerted prayer, by the women in all nations, for the overthrow of the poison habits of all races, is rendered possible, and we urge attention to this as the very best kind of a beginning. The temperance ladies have consulted with leading missionaries, as well as workers in that great cause, and have found help and encouragement on every hand. They have also appointed Mrs. Mary Clement Leavitt, of Boston, who has for a year been working on the Pacific coast, under the auspices of the W. C. T. U., to make a reconnaissance of the Sandwich Islands, Australia, and perhaps India, China, and Japan, visiting the missionaries of those countries and endeavoring to introduce the W. C. T. U. methods and to provide for a helpful interchange of sympathy and work with which the influence of the Gospel Temperance movement shall eventually belt the world. May this earnest gifted Christian lady be abundantly blessed in her gospel embassy, and find a welcome in the hearts and homes of Christians everywhere.

#### Correspondence.

##### Miami Valley Items.

Our meetings at New Lexington are still going on; but so far, we have nothing to report but small crowds and cold nights.

During the whole of last week, the people were too busy jollifying over Cleveland's election, to have any time to attend church.

On last Saturday evening we held a love-feast at the Lexington meeting house. The Farmersville brethren were fairly represented there. We were expecting a good delegation from the Bear Creek church; but alas! although their number over one hundred strong only two came; brethren J. P. Martin and Otis. We had sent the ministers and brethren a special invitation, and still they came not. Of course the one hundred excuses that would be given by the one hundred members might sound reasonable enough, but whether they will be acceptable to the Lord is something else. However, we had a glorious feast. There were a good many of the German Bapt-

tists and Old Order Brethren present. When we say the decorum of those who were there as spectators could not have been any better, it is saying a good deal, but so it was.

The Old Order Brethren are building a new meeting house about six miles northwest from here.

On Thanksgiving day I expect to attend a council meeting in the Bear Creek church. The object of this meeting is a very unpleasant one, and so far as I know, the first of the kind in the Brethren church since their reorganization at Dayton. I hope, yes, I earnestly hope and pray it will be the last.

The Old Order Brethren and German Baptists had a law-suit at Eaton lately, concerning some church property. I was told that it went in favor of the Old Order Brethren, and that the German Baptists expect to carry it to a higher court. There is indeed a still higher tribunal where it will be tried, and the decision there will not depend on the shrewdness of the lawyers, and the gum-elastic evidence of tricky and covetous church members. At that trial, a German Baptist testified that he either never heard of, or that there was no such thing, as a German Baptist preacher, or a German Baptist meeting house; I am not sure which it was. However, the idea was, he took this untruthful way of denying the name German Baptist. One of the Old Order Brethren produced a document right there that upset this assertion, and proved it to be untrue.

It seems that the German Baptists are making great efforts to obtain possession of all the church property they can lay their hands on with the slightest hope of success, regardless of justice and right. A few weeks ago, they attempted to take the old Dayton church from the Brethren. The circumstances are something like this:

#### THE OLD CHURCH AT DAYTON

had been abandoned for many years. In fact it was allowed to go to wreck and ruin, until it was not fit to worship in. The members had been entirely neglected for years. The adjoining elders were either afraid or ashamed to preach in the city, and the members were left to do the best they could for themselves. About three years ago brother J. W. Beer went to Dayton, and organized the members into a congregation. For this he was arraigned at the bar of the district meeting of Southern Ohio, in 1882. He was censured and was compelled to make some kind of an apology, and the elders pronounced the work null and void. But the Dayton Brethren went to work. The organization stood. And after the Dayton convention, the old meeting house was repaired so that services could be held there, and through the zeal and energy of their minister, our good brother Kiehl, services were regularly held and the church prospered. But it seems that the German Baptists did not like this. If they did not worship there, they were determined to do all in their power to keep the Brethren from doing so. Some time ago Landon West, in a letter promised the German sister who lives at the church, that something would be done for them. He said that he would see some of the adjoining elders; and the result of this promise was that brother Kiehl received the following notice:

"To the brethren and sisters in Dayton, Ohio, we send greeting.

Upon consultation we have concluded to meet with you at the church in Dayton, at 10 a. m., on Tuesday, Nov. 11th, 1884, and consult as to the welfare of the members in the city and you are herein invited to attend and aid us in the work.

GEORGE HOLLER.  
GEORGE GARBER.  
FRANCIS COTTERMAN.  
JACOB GARBER.  
JOHN SMITH.  
LANDON WEST.

This puts me in mind of the old fable of the wolf inviting the sheep to dinner. The Brethren very wisely suspected the motives of the elders, and so consulted their legal advisor as to the best course to pursue. I suppose it is well known that there is already a lawsuit pending about this property. He advised the Brethren not to let them in. At the appointed time the German Baptists were there in full force. Several elders, with other ministers, deacons, lay members and even some sisters were there, and they were met at the gate by two Brethren, who very firmly but mildly refused them admittance. After a little talk the German Baptists retired to a private house for consultation. The result of that consultation I have not heard yet. I have no doubt had they been admitted into the house that morning, they would have taken entire possession. It would have been ten thousand times more profitable and commendable if those people had stayed at home and husked corn than to go around the country attempting to deprive others of their rightful privileges.

EDWARD MASON.

#### From North Manchester, Ind.

On the 10th instant brother R. F. Mallott, of North Liberty, Ohio, homeward bound from Auburn, Illinois, stopped off at brother Owen Switzer's, of Warsaw, to which place brother Hiram Switzer had gone to meet him. He arrived about one o'clock and was met at the train by brother Switzer. Immediately on his arrival sister Lizzie, brother Owen's wife, telephoned us at Manchester, that if we would secure a house and make the announcement he would preach for us that night. Through the kindness and liberality of our Methodist brethren, we were granted the use of their house. Brother Hiram Switzer brought brother Mallott through by private conveyance. They arrived in ample time for services, and had a fair audience, for such short notice. He preached a soul stirring sermon, after which we extended an invitation and three precious souls were willing to unite with us. He preached the following evening when five more united, making eight in all, seven by relation and one by baptism. In consequence of an appointment for a missionary meeting of the Methodist brethren we moved our meeting to the Eel River Christian church, in Kosciusko county, where we held two more meetings. Here four more united with us, making twelve at four meetings. If brother Mallott could have remained with us we think that we could have gathered quite a number more. We hope he may return soon and finish the work he has begun, and may the Lord bless the work not only here but all over this land. It is not our object to make trouble with our German Baptist brethren. To those who are satisfied to remain with them we say, Amen. To those who are conscientiously opposed to their actions we have an open door and we invite them to enter. To the unconverted we say come, "And whosoever will let him come and partake of the water of life freely."

Many of my neighbors are German Baptist, and we respect them as Christians, for as such they have proven themselves to us since we have lived here and we hope that union and friendship may continue. While we must acknowledge that there are division of sentiments in the church let us all like the old patriarch Abraham say, Let there be no strife between me and thee, for we are BRETHREN.

WM. W. SUMMERS.

#### From Louisville, Ohio.

This is Thanksgiving Day which to many has been a day of feasting, but here at the home of Moses Kiem, who departed this life Monday, twenty-fourth, it has been a day of mourning. The funeral is over, the last service has been held, the last look has been taken, his body has been laid to rest, and with sad hearts the mourning friends have returned to a home made desolate. All who looked on at the sad parting to witness the flowing tears and deep sighs of wife and children could well know that he had been a kind husband and father. Our little band here is small and we all feel that we have lost one that we revered and looked up to as a father. True he was old—almost seventy-five—yet he was bright and so greatly interested in the building of the new church. His last work was to go down and lend a helping hand and do what he was able to get ready for the dedication. But alas, he was taken before the time came, and the bell tolled the death knell for father Kiem first, and when we come together to dedicate our new church there will be one vacant seat. We will miss him everywhere, we will no more see that pleasant smile or hear that friendly greeting on the street. There will be one less at our prayer meetings. We can not again hear that fervent prayer which he always offered up, and would say, "Oh Lord, answer my prayer." Yes, his prayer has been answered, the Lord has kept him faithful and given him a home in heaven. Brethren and sister, let us be faithful and meet our dear old brother in that home of rest. May God bless his bereft children and comfort and protect our dear old sister, and keep her faithful until the time when she can bid adieu to earth and its troubles and meet her dearest one in heaven.

CORNELIA SNIDER.

Louisville, Ohio.

#### From Dry Creek Congregation, Ohio.

DEAR EVANGELIST: As an item of church news I will say brother Isaac Stuckman commenced a meeting at the Evangelical church, five miles east of this place, on the 7th instant and continued until the evening of the fourteenth, preaching in all seven sermons. As the immediate result two were added and others are counting the cost. May God help them to choose that good part that cannot be taken away is my earnest desire. Yours in the bond of Christian love.

G. W. FILHOUE.

Sherwood, Ohio, Nov. 26.

#### A Pleasant Surprise.

DEAR EVANGELIST: On the 20th instant a number of our brethren and sisters called at our home very unexpectedly. Among them were Wm. Helterbrandt and wife, Jacob Lichty and wife, and daughter Ella, E. Showalter and wife, and a lady from Waterloo, and Joseph Forney and wife. Others who had expected to come were hindered from some cause. Their visit was unannounced and therefore entirely unexpected.

Our visitors came laden with gifts and after these had been disposed of, and the enjoyable meal prepared by our visitors, partaken of, brother Showalter read a passage of scripture and gave us a short address, which was highly appreciated. We tried to thank our friends as best we could, but words failed to express the gratitude we felt. The good Lord bless our good brethren an hundred fold in this life and in the world to come with eternal life.

JOHN NICHOLSON.

#### Church Enterprise.

Brethren, let me give an advice in our financial affairs. Let us send out more ministers into the field, and see that their wants are supplied and families cared for at home. We have also a number of churches organized, that have no house to worship in. Let us help them build their churches and place them in a prosperous condition. Then let us get enough money to support our paper, and with all this we can be preparing to build our College. And let us by all means do our business in peace and order.

I desire very much that all the members would take liberty and give their views on these items. I submit them to your consideration.

SAMUEL CAIN.

Waterloo, Iowa.

#### From the Shenandoah Valley.

DEAR EVANGELIST: Our church trouble is now at its crisis. We have had two meetings of elders and the third one is to be on the 12th of December.

I have been in the field trying to hold out the Gospel invitation to the unconverted for several weeks past, and had the pleasure of witnessing twenty-seven conversions. Some of them are now connected with the progressives and others with the conservatives. We trust all have their names written in the book of Life. To dis fellowship one in order to fellowship the other, is no small matter with me. Fraternally,

E. B. SHAVER.

Maurertown, Va., Nov. 27.

#### Church Dedication.

##### MT. OLIVE BRETHREN CHURCH.

It will be remembered that less than a year ago the Rev. Mr. Bashor held a series of meetings near Good's Mill, at Pineville school house, where he gathered quite a good membership. The congregation thus formed have since been without a church house. During last spring they resolved to build, and went to work in good earnest. A building committee, consisting of Esquire Maiden, William Koontz and others was appointed. These gentlemen pushed the work in the face of difficulties, with commendable energy and much success, until on Sunday, November 9th, they saw the house completed and dedicated to the worship of God. Mt. Olive Church is 36x48 feet, substantially built, and well finished inside and out.

Rev. Mr. Bashor, who is now in Iowa, could not be present, to the regret of the large crowd in attendance. Revs. Joseph Bowman and C. Nininger, of Roanoke, officiated in the morning and the editor of *The People* rendered what help he could in the afternoon.

The house cost \$1,000, of which \$200, remained to be provided for at the dedication. Much credit is due brothers Maiden and Koontz, on whose shoulders the burden principally rested; as well as to those who so nobly came to their assistance.

It is a pleasure to mingle with these pure minded brethren, and to share their hospitalities. May heaven's blessing rest upon them in every good word and work.—*The People*.

#### Married.

SMITH—WINFELD: By the undersigned, on Wednesday evening, November 19th, 1884, at the bride's residence, 14 miles southwest of North Liberty, Knox county, Ohio, Mr. John W. Smith to Miss Etta Winfield, both of Knox county, Ohio.

KEIM—MEYERS: In the Brethren church, Meyersdale, Pa., November 20th, 1884, by Rev. A. D. Gnagy, Norman Keim, of Elk Lick, Pa., to Miss Sadie Meyers, of Meyersdale, Pa.

A long, happy, and prosperous life.

#### Died.

FRIGHT: Oct. 28, 1884, brother CHARLES FRIGHT, of the Zion church, Allen county, Kansas, of Typhoid fever. Funeral sermon by the undersigned, from Rev. 20: 6.

M. D. WATSON.

LEACH: In the Jonathan Creek church, October 31st, 1884, sister HARRIET ALMA LEACH, aged 18 years, seven months, twenty-five days. She leaves a father, mother, two brothers and two sisters to mourn her loss; but their loss is her eternal gain, as she left the evidence in the large congregation and the general sympathies that were expressed for her at her funeral. Discourse preached by the writer, from 1 Cor. 15: 51.

ISAAC ROSS.